that first he accepts the yoke of the kingdom of heaven and then he accepts the yoke of the commandments.[11] I will grant you that R. Joshua b. Korhah meant that the recital [of one section] should precede that of the other. But can you understand him to mean that the recital should precede the act [of putting on the tefillin]? And further, did Rab really adopt the view of R. Joshua b. Korhah? Did not R. Hiyya b. Ashi say: On many occasions I stood before Rab when he rose early and said a blessing and taught us our section and put on phylacteries and then recited the Shema'?[12] And should you say, he did this only when the hour for reciting the Shema' had not yet arrived — if that is so what is the value of the testimony of R. Hiyya b. Ashi? — To refute the one who says that a blessing need not be said for the study of the Mishnah;[13] he teaches us that for the Mishnah also a blessing must be said. All the same there is a contradiction of Rab?[14] — His messenger was at fault.[15]

'Ulla said: If one recites the Shema' without tefillin it is as if he bore false witness against himself.[16] R. Hiyya b. Abba said in the name of R. Johanan: It is as if he offered a burnt-offering without a meal-offering and a sacrifice without drink-offering.

R. Johanan also said: If one desires to accept upon himself the yoke of the kingdom of heaven in the most complete manner

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(1) Jer. X, 10. E.V. 'the true God'.
(2) After concluding the Shema' with the word true, does he have to repeat the word which is really the beginning of the next paragraph in the prayers?
(3) Sc., he cannot stop saying 'truth'.
(4) I.e., the opening and closing words of the third section, omitting the middle part which deals with the fringes since the law of fringes does not apply at night.
(5) And if he omits both the third section and 'True and faithful' where does he mention it?
(6) And he then continues, 'Who is like unto Thee' and 'Cause us to lie down'. P.B., p. 99.
(7) As it says, and thou shalt speak.
(8) As it says, and ye shall teach them to your children.
(9) Viz., say the Shema' before putting on tefillin.
(10) And one prays while the other goes on digging.
(11) By putting on tefillin.
(12) 'Teaching' is here regarded as equivalent to accepting the yoke of the commandments.
(13) V. supra 11b.
(14) The original contradiction has not yet been solved.
(15) And brought him his tefillin late, so he said the Shema' first.
(16) Rather, he accuses himself of falsehood, i.e., inconsistency.

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, he should consult nature and wash his hands and put on tefillin and recite the Shema' and say the tefillah: this is the complete acknowledgment of the kingdom of heaven. R. Hiyya b. Abba said in the name of R. Johanan: If one consults nature and washes his hands and puts on tefillin and recites the Shema' and says the tefillah, Scripture accounts it to him as if he had built an altar and offered a sacrifice upon it, as it is written, I will wash my hands in innocency and I will compass Thine altar, O Lord.[1] Said Raba to him: Does not your honour think that it is as if he had bathed himself, since it is written, I will wash in purity and it is not written, 'I will wash my hands'.[2]

Rabina said to Raba: Sir, pray look at this student who has come from the West [Palestine] and who says: If one has no water for washing his hands, he can rub[3] his hands with earth or with a pebble or with sawdust. He replied: He is quite correct. Is it written, I will wash in water? It is written: In cleanliness — with anything which cleans. For R. Hisda cursed anyone who went looking